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The Christian Socialist

VOL. III. No. 7. DANVILLE, ILLINOIS, APRIL 1, 1906. Whole No. 47

THE SEASIDE SPRING

ONE day I wandered where the salt sea-tide
Backward had drawn its wave,
And found a spring as sweet as e'er hillside
To wild flowers gave.
Freshly it sparkled in the sun's bright look,
And 'mid its pebbles strayed,
As if it thought to join a happy brook
In some green glade.

BUT soon the heavy sea's resistless swell
Came rolling in once more;
Spreading its bitter o'er the clear sweet well
And pebbled shore.
Like a fair star thick buried in a cloud,
Or life in the grave's gloom,
The well, enwrapped in a deep watery shroud
Sunk to its tomb.

AS one who by the beach roams far and wide,
Remnant of wreck to save,
Again I wandered when the salt sea-tide
Withdrew its wave.

And there, unchanged, no taint in all its sweet,
No anger in its tone,
Still as it thought some happy brook to meet,
The spring flowed on.

HAPPY, I thought, that which can draw its life
Deep from the nether springs,
Safe 'neath the pressure, tranquil 'mid the strife,
Of surface things.
Safe—for the sources of the nether springs
Up in the far hills lie;
Calm—for the life its power and freshness brings
Down from the sky.

WHEN sore Thy hand doth press, and waves of Thine
Afflict me like a sea,—
Deep calling deep,—infuse from source divine
Thy peace in me!
And when death's tide, as with a brimful cup
Over my soul doth pour,
Let hope survive,—a well that springeth up
Forevermore!

—ANONYMOUS

"SMASHING THE UNION" IN AUSTRALIA

BY HUGH O'NEILL, IN KANSAS CITY INDEPENDENT, ORGAN OF THE NATIONAL MANUFACTURERS ASSOCIATION, AND REPRINTED IN THE NATIONAL CIVIC FEDERATION REVIEW

It was Malcolm Donald McEacharn, ship owner and capitalist, who delivered the Commonwealth of Australia to the Socialists. He is the one conservative on the continent that the Socialists fight without malice. They are under a debt of gratitude to the shipping millionaire, and the bitterest offense he suffers is the occasional reminder of that fact.

Of course, McEacharn didn't want Socialism. He only wanted to break the power of the trades unions. He thought their exactions had become intolerable, and there was some justification for that view. Strikes were common, and frequently the cause of quarrel was trivial. But the strikers were always successful because the country was being flooded with British money, and the voice of the boomster was abroad in the land. The union leaders were ignorant of all economic laws, and they mistook the existing condition for one of natural prosperity. (That's where they made their mistake.)

McEacharn knew bettter than that. He knew that the burst would come sooner or later, and he prepared to attack labor on a falling market. He figured to smash the unions and remove the heel of aggressive democracy from the throat of capital. A partial victory was not what he wanted. He was after the whole hog. He got it. (That's where he made his mistake.)

The unionists were lions led by asses. McEacharn knew that. Time after time the shipping union made demands upon his company; time after time he granted these demands with smiling readiness. But day after day he went on building together the units of a force to fight trades unions that was destined to sweep organized labor out of existence. The plan was colossal, but the solid patience with which in the meantime he bore the galling exactions of the trades was quite as great.

And then one day he loosed his thunders and struck hard and straight and true. He chose the time of battle, the cause of battle, and the place of battle. The unions chose nothing. They were arrogant with riches.

The cause of quarrel was childish, as McEacharn meant it should be. A difference arose between the quartermaster and the steward of one of his coasting steamers over the charms of a stewardess. The captain, to settle the difficulty—as he thought, poor man—discharged the sailor. The union demanded his reinstatement. McEacharn, knowing what the reply would be, offered to put him on another ship. The union demanded reinstatement on the same ship. McEacharn in very courteous terms pointed out that that was impossible. Then the asses who led the lions told him that unless the reinstatement was effected within twenty-four hours they would call the crews off all his ships and order a general strike.

Then, like a flash, McEacharn unmasked his guns. Back went the reply that the unions might strike and be damned.

The strike was ordered. And then there followed a battle grim and great. Union after union was called out, ship after ship was laid up, state after state was involved in the quarrel, until the whole continent stood under arms. In less than four weeks the fires of nearly every coasting steamer were drawn. The trade of Australia was paralyzed. Four hundred thousand unionists were idle, and every man of them was drawing half pay. Also every unemployed man who looked like becoming a free laborer was paid a weekly allowance from the general fund to prevent remanning the ships.

But the Shipowners' Union that McEachran had organized did not even try to reman the ships. The land boom had reached its limit, trade was declining, very large coal reserves had been laid up, the funds and membership of the unions were known to a dollar and a man. The shipowners simply sat down on their hunkers and waited.

The trades leaders organized pickets, but there was nothing for them to do. The problem was a new one. They couldn't solve it. The owners were apparently not trying to run their ships at all. Patterson, who owned one fleet, wrote to the strike committee, and in a vein of pawky Scotch humor offered to sell them his ships.

Then it dawned upon the union that the strike had become a lockout. The besiegers were besieged. The weapon of capital was not free labor, but starvation.

Starvation won easily. Ten weeks after the first shot the unions capitulated to the grim foe hunger that before then had bowed the neck of many a proud city. McEacharn had meant to break the unions. And they were broken all right.

Funds gone, membership decimated, courage wilted, the once great trades unions of Australia were counted out.

The capitulation was announced in the biggest public hall the labor leaders could get. John Hancock, big bodied and big hearted—the finest platform man in Australia—rose in that hall of silent hundreds to tell the men that they must return to work on the best terms they could get. It was the shortest and most pregnant speech he ever made in his life. "Friends," he said, "men of Australia, we have not been beaten; we have been starved into submission.

(*Continued on Page 8*)

The Relation of Christian Ethics to Economics

BY REV. JOHN EILLS

PART II.

Religious freedom has already been won. To labor for that nowadays would be simply to thresh old straw. The thumbscrew has been applied for the last time in the interests of any theology, and the fagots will nevermore snap and crackle to stifle religious opinions. Today a religious heretic is more respected even in church circles than an "orthodox" apologist. The plain fact is that the heretic of today is no longer a religious heretic in the ordinary and narrow sense of the word religion. The heretic of today is an economic heretic. The battle-ground has shifted. The old forces of slavery and freedom are lined up on another field. The cause of war is no longer the theological beliefs of man but the economic rights of man. Evidence of it? Preachers who can preach freely in their pulpits any kind of theology they like are now quietly suppressed if they assail industrial and economic wrong. At the Industrial Congress held in Buffalo, N. Y., as far back as 1899, there were present no fewer than six collegiate ex-professors of political economy who, like the former Grand Viziers, had received the silken cord and now the number is much larger.

The battle for INDUSTRIAL freedom is therefore being fought out now.

But lest we be accused of verbal fireworks let us ask what is meant by the ideal of Industrial Freedom. Is there any definite idea of the real conditions which the term Freedom should represent in this connection?

Yes. First, negatively: Industrial freedom is not a condition in which there can be, as in the United States at the outbreak of the late Spanish-American war, a great multitude of "Out-of-Works." It is not a condition in which there can be untold numbers of Overworked, nor one in which a comparatively few "Do-no-Works" can live on the fat of the land and misappropriate their brothers' product. Industrial freedom does not exist where five hundred and fifteen titled persons can own fifteen million acres in a country the size of the United Kingdom, and where some forty thousand persons, in a population of thirty-eight millions, own the entire land of the realm. Nor does it exist in the U. S. where there are 10,000,000 people below the poverty line. Industrial freedom does not admit of ten men owning all the railroads in the country, or of one family like the Astors owning half New York City today, largely because their grandfather bought cow-pasture on its site long ago for fifty cents an acre. In industrial freedom thousands of gallons of pure cane syrup will not, as now, be dumped annually into southern rivers because transportation charges cannot profitably be paid on it, while the people eat the poor product of glucose mills.

Industrial freedom does not reign when a carload of fine, mild and invigorating California wine, on being shipped to the East, does not bring the grape-grower enough to pay the freight charges thereon, and when the fruits not only of the vineyards but of the orchards also are necessarily left to rot upon the vines, and trees. Industrial freedom is not found among conditions where, as in the commercial world today, almost every article of food from pepper to porridge is adulterated; where goods are made chiefly to wear out and not to wear, and where mere cheapness in producing and consuming becomes perforce the rock on which the masses of men are broken. Nor is freedom of industry a condition in which the greater the wealth produced by the efforts of the working people the longer will be their period of enforced idleness until the stock of goods is disposed of; while their families are ill-fed, ill-housed and ill-clad, as notably in Fall River, Manchester, Lowell, and New Bedford, where the store-houses of the mills during periods of distress stand glutted with cotton and woolen cloths. In short, Freedom of Industry is not a condition in which underconsumption and unjust distribution are miscalled overproduction.

And, right to the point now, industrial freedom is not by any means the harmonization and continuance of two social classes,—a capitalist and a laboring class. But, positively, it is the abolishing of all such classes. It is not a treaty between Capital and Labor. But it is the complete unifying, the utter identifying of the two. There will be no industrial freedom until every honest and industrious man and woman is a social capitalist and every capitalist is a worker. There can therefore be no industrial freedom until the present industrial system is completely transformed, until the host of labor becomes its own capitalist, until land and other natural monopolies are co-operatively owned, until industrial capital shall be public and not private property,—the industrious sons and daughters of industrious fathers and mothers, enjoying the use of it freely as their God-given birthright; which time shall be the era of industrial co-operation and of veritable commonwealth.

The point of view of capitalist and laborer, of employer and employe, is therefore to pass up into the point of view of real political economy, whose aim shall be not the exclusive welfare of any class, but the welfare of the nation and of the world.

And this day of freedom is already dawning. The jangled notes of hostile competition for existence will soon pass to dying echoes. The common people are alive to the new vision. The arbitrament is already making. The arbitrators thereof are the **arbeiter** and the **arbeiterin**, the host of honest men and women who work with hand and brain, from whose decision there will be no appeal. And their judgment is throwing out the present ungenuinely competitive, uneconomic Want-of-System, and hailing tthe higher and economic competition of co-operation, a competition not for existence, but for excellence, a competition that shall prompt men, not to seek out how cheap and how adulterate they can make products and so undo their fellows, but how good and durable and beautiful they can make life's goods an so be neighborly; bringing in a time when it can be said again and in a better sense than of old: "They helped every one his neighbor, and every one saith to his brother 'Be of good courage.' So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smiteth the anvil, saying of the soldering 'It is good.'"

The present scheme of Industry and of Political life is going, going by evolution, revolution and dissolution.

"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee
And Thou, O Lord, art more than they."

The Roman Empire, which its rulers called eternal (vainest word that proceeds from the mouth of man), is gone.

Feudalism, which lasted for a thousand years, is gone. Negro-slavery is gone. The Wage Slavery that is involved in modern competition will go also. There shall soon "not be left of it one stone upon another." "No man puts new wine into old bottles, nor a new patch on an old garment." The Spiritual Genius who uttered these sayings meant that there must be a new temple for the new spirit; that there must be a new garment for the new man; that there must be a new social system for a regenerated society. In the beginning, according to the philosopher of the book of Genesis, the fiat went forth "Let there be light," and there was light. That light is spreading fast nowadays. All things proceed from this light within. The great ideal of industrial brotherhood is towering now in the view of millions like a lighthouse in a stormy, blackened sea; and it will save men and women, save them to kindness and sweetness and health and gladness, and it will save the ship of state. In glowing vision common men now see themselves in spiritual imagination as already in that noble state, and are trying to act as if already there. (Just as an individual occasionally rises from lowly conditions to true greatness or success, ever in his secret soul through long and toilsome years seeing himself already occupying the high station that he craves and to which his every energy is bent, so also is it with the souls of the workers.) As surely as there was a steam engine in the brain of James Watt before there was one on a railroad; as surely as there was an electric light in the brain of Edison before there was one on the street; and as surely as the light of Watt and Edison resulted in new means of locomotion and of external lighting, so surely will the light in the soul of Jesus (man of the workmen's bench), the light in the souls of the workmen of old and in the souls of multitudes today, result in a new organization of society.

The old came from the darkness of the earth our heritage of blindness. The new comes down from above, from head and heart, from the realms of light and love. The New Time has been coming in the public school, where children of all classes and conditions have almost the same opportunity, and the burden of whose maintenance falls directly where it belongs, most heavily upon the wealthy, though yet indirectly upon those who produce the wealth. The New Time is here, in part, in a postal system which gives men more for two cents than they used to get without it for two dollars. It will be coming before long in the public ownership of the telegraph and the telephone, the railroad, the mine machinery, and the land. Wherever today a community owns its own water-works, its own lighting arrangements, its own street railways, the New Time is coming; and one day it will take a mighty stride and shake itself free of its shackles. All the light of truth, all the words and works of brotherhood, the wisely radical press, all the discoveries and inventions of modern times; yea, the very working of the "trusts" themselves (since they prove that their co-operation is more economical than present competition)—all the relations of whatever sort, which in the providence of God in spite of "man's inhumanity to man" are bringing us nearer together, are the bugle notes of the Prince of Peace, echoing back, as it were to the heavenly host, the message of Bethlehem's plain,—"On earth Peace, good-will toward men."

It is the old, old story of the salvation of the world; and the spirit of honest co-operation, wherever found among high or low, is the salt of the earth which is saving it. The Kingdom of Heaven is at hand.

We still have a number of Rufus Weeks's pamphlets, "The Phenomenon of the Twentieth Century" and "Message to the Churches" excellent for propaganda work.

The Gospel of Corporate Man

By Peter E. Burrowes.

IV.—ORGANIZATION.

50. That law is not radical which stops with saying: "This land shall not be sold"—and fails to enquire whether the causes for selling land, and the thing with which the price is paid are not the truer subjects of reform. The thing for which all things are sold is greater than all things and is therefore the first object of reform. And that is not the ultimate radical element that stops at the things sold and the thing with which it was bought, without looking into the faces of the buyer and seller to find out what it is they are buying and selling, to ask if land, labor, and gold do not mean one thing—**Life.** It is life we are buying and selling..

51. All the men, women, and children of America are expressed and present in the coined money of the country. They are shovelled and handled by those who are in banks. It will simplify and intensify our view of actual life, to know that the 80,000,000 people of America are presentable and come-atable only in our currency. They who handle the money handle the population. The population is there embodied as an entity and nowhere else, and what is done with money is done with the people; it is the people.

52. **The capital of the world is the collected life and labor of the world.**. The land is but one of the race machines and needs no separate legislation. Political economic reform will find itself, in its most radical moods, up against the nature of capital and the demand to have it nationalized. No private person should own what is called working estate, land, or machines; and no personal property (money) should be exchangeable for such. Wealth, estate for individual comfort and taste, should alone be purchasable, but with such money only as represents the purchaser's own actual labor by social hours, at social rates in society. There should be no difference in labor values.

53. The tendency of all struggle is to eliminate struggle. Struggle may be the pathway to the true evolution of survival-by- helpfulness; but the pathway is not the city, and the grass of civilization-by-help will yet grow over the old road, once trodden, of civilization-by-struggle.

54. The aristocracies of the world, with which the civilization of the world must always contend for survival while aristocracies endure, are engaged, knowingly or unknowingly, in one task always and everywhere. And that is to dissipate the fighting power of the people on phantom evils.

55. The weapon of aristocracies is organization. They, and they alone are organized, and organized for themselves only. The lesson the race has learned out of its ages of struggle with aristocracies is this lesson of organization.

56. The power of uniting is not a power of love or sentiment; it is a power acquired by habit and intellect. The greatest duty that can be performed by a father to a family, is, to teach them to associate. You can leave your children no better fortune than the habit of organizing.

57. The Englishman individualist was taught to say, "My home is my castle," even though that home were a rat hole. The home so estimated by the Englishman was however, only the home of a social lie, and therefore the home of his aristocrat oppressor.

58. To isolate and divide the people into atomry and rat-hole castles has been always the instinctive aim of anarch-aristocrats. The true assault of the people is therefore on this ratholery and for organization.

59. Organization as a daily custom and habit is at once the best religion and the best politics of the people. When organization becomes habitual and unconscious, there will be room for love and there will be no more strife, no more gold aristocracies and rat-hole proletarians, but comrades.

60. It is not time to talk yet of loving one another. The necessity placed upon the individual of guarding the integrity of his own physical body, excludes the possibility of brotherhood while that body is menaced. It is the law of God and the law of man that the body be first secure from poverty before there is room for any love. Our struggle is now against the editor, the preacher, the author, the orator, the politician who opposes the organization of labor.

61. Salvation in modern times must be from the individualistic to the social tendency. All that preachers and prophets in any age ever meant by the word **Salvation** has taken form and solidity in the last century. It means the redemption of the world's population from the dominion of organized money anarchists and to the solidarity of labor.

62. **Salvation hangs upon the fate of the laborer.** The cross upon which he is crucified is the cross upon which civilization is slain. Whatsoever the world does with its laborer it does with itself.

63. **Commercialism,** or getting something for nothing, whether by selling land or loaning money, or buying men to labor on land or on machines for more money,—in whatever way the population is set on the business of increase for another, must be attacked as the enemy of social life.

64. Interest, or the biting into another's life for the use of the interest. The private ownership of this public machinery of money, to the exclusion of other men, is in the last analysis the social evil of our century. The private ownership of public money needed by others to perform their duties to society—that alone is vice!

65. What is your central truth? Mine is the eternal obligation laid upon every man to become a living particle in one universal human social organism. It is for that alone we live, for that alone we have learned to think; it is to the measure of progress already attained by man in that direction, that we have and owe all our ability to think and do anything that is worthy of honor. The salvation of man is out of self into society. This is the central truth.

(To be Continued.)

THE INSURANCE CONFERENCE.

(By Rufus W. Weeks, in N. Y. Independent,)

The National Conference of Life Insurance, just held at Chicago, was no perfunctory affair; on the contrary, it was full of vital and suggestive interest and worthy of study in more aspects than one.

The reformers who ran the conference represented "public opinion"—they spoke for "the people," and this with entire sincerity It is the fact that they do represent the mobile part of the people—the part which has got under way; but, after all, that part is only one of the great classes which compose the actual population of the country. The conference did not represent **the wage-earning working class;** the interest of that class was never referred to, nor did the conference take up "industrial insurance." But such an omission as this is a matter of course, so long as **the working class seems not to care whether public men represent its interests or whether thy do not.** Further than this, though, the reformers at the conference ignored the interests of three-fourths of the population above the ranks of the workers—that three-fourths which consist of the women and children; no anxiety was expressed as to whether a greater or less number of these helpless beings would be protected against poverty resulting from the loss of the bread-winner; evidently this was a matter of no importance in the minds of the members as compared with the cardinal demand, which was to stop the graft of the companies upon policyholders. In fact, then, the interest really represented by the conference was that of the voting males of the middle class of our population—the small business men and the farmers, who are the main mass of the insured in the regular companies.

The majority of the members were not, at the beginning and of their own accord, in favor of the abolition of "deferred dividend;" yet at the crucial moment the report of the steering committee, which had for its first article that very abolition, seemed to be receiving a unanimous vote, qualified only by timid attempts on the part of a few to express a gentle opposition. A spectator watching this event could not but be stunned by the feeling that he was in the presence of a real driving force from outside, which made every single advocate of abolition tenfold stronger than any one man of the other side. What was this driving force? What but **the uprising of the middle class,** come at last in the guise of a consumers' revolt? It is the same force which one might have seen in another place in Chicago, coercing Federal officials into the attempt to imprison the beef barons. This force may accomplish little at this stage of the game, as regards either insurance or beef; but behind it there is the rude determination of the middle class masses to make the things they have to buy cheaper through the power of their votes; and as the mightiest of human forces—**class interest**—is thus being let loose, vast changes must result—doubtless for good.

Toward the close of the conference I remarked to a member that the weightiest consideration, from the point of view of the State, had not once been thought of—and that was the question, **by what methods the largest possible number of prospective widows and orphans could be shielded from want.** His reply was instant, and threw wonderful light on the situation: **You** can't use that argument with the people; you insurance men can never convince the people that you are making them do right!" Yet it must be said that the spirit of the middle class, as shown in the life insurance revolt, is not devoid of what is admirable. Certainly **its entire indifference to the welfare of the working class is not amiable;** still less amiable is its failing to have any collective care for its own widows and orphans; but, on the other hand, its stern devotion to honesty is impressive and inspires in the beholder some share of its own conviction of its virtue.

If the mind of the conference may be taken as a picture of the middle class mind of today, there is revealed a curious mixture of the old and the new, or collectivist and individualist traits. Along with that strange blankness to collective responsibility, which is betrayed by the failure even to imagine action of the class all together to secure universal support for its widows and orphans—a blankness which is a trait of the competitive individualism of the past—contrari-wise appears an unexpected disposition to trample on the precepts of individualism by denying the right of initiative henceforth to insurance men, and imposing upon them exclusive kinds and even forms of contract dictated by the State. An interesting situation this—a phase of unstable equilibrium in ideas which cannot endure. Is it possible that the middle class mind is about to socialize itself.

THE CHRISTIAN SOCIALIST

ISSUED SEMI-MONTHLY

Published by THE CO-OPERATIVE PRINTING COMPANY,
134 North Vermilion Street, Danville, Ill.

SUBSCRIPTION PRICE — 50 CENTS PER YEAR

ENTERED AT THE POSTOFFICE AS SECOND-CLASS MATTER

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THE FELLOWSHIP OF SERVICE

(TO EUGENE V. DEBS)

Comrade beloved, a semi-century
Of life and service for the human race
Befits thy kingly form and kindly face.
Yea, even fifty years is young for thee,
So long enlisted with the brave and free,
Whose souls keep step with truth's impassioned pace,
Whose hearts enlarge with brotherhood's embrace,
Evangels of the better time to be,
When sons and daughters of old mother earth
Shall toil no more with tears, but fill with mirth
The glad round globe, their common heritage.
Though lingering still within the jungle stage,
Man shall emerge, and rise to claim his own,
A world of wealth where Love is lord alone.

The work-day world hath dreamed the radiant dream;
Its heavy heart hath heard the wondrous song,
And like a Samson that hath slumbered long
In self-delusion, Labor gains a gleam
Of morning and takes up the mighty theme.
The hosts of toil from every tribe and clan
Commingle in the Commonwealth of Man.
The goodly fruits of every soil and stream
Gathered for service, and the vast employ
Of mortal effort turned to ends of joy.
No more enslaved by the material curse,
Man's soul with all the Loving Universe
Shall live and move; yea, from th' encumbering clod
Shall rise redeemed and image Freedom's God!

—Lucien V. Rule.

"Salvation hangs upon the fate of the laborer," says Peter E. Burrowes, and "The cross upon which he is crucified is the cross upon which civilization is slain." Read Part Four of his striking "Gospel of Corporate Man" in this issue.

To Any Y. M. C. A. Reader

A friend last year paid a year's subscription for "The Christian Socialist" to be sent to the Y. M. C. A. reading rooms throughout the United States and Canada. The subscription will soon expire, and the friend would like to renew it on behalf of every place where the paper has even one reader. Please, therefore as soon as you have read this notice, mail a postal card to "The Christian Socialist" stating that the paper is read in your place. It is not necessary even for you to sign your name, although we should be glad if you would do so.

THE SANEST WORD.

The excitement aroused by the arrest of Moyer and Haywood and their illegal transfer from Colorado to Idaho has broken out in some violent expressions and ill-advised threats. It is unsocialist, wrong and extremely foolish to threaten force to prevent the trial of those comrades, or to revenge them in the event of their conviction and execution without due process of law and justice. **If the American workingman does not know enough to vote for Socialism he will not know enough to fight on the right side. Our task is one of education.**

The Colorado comrades are probably innocent. We must see that they have a fair trial, if possible; and if they are unjustly executed we must use the fact to arouse the nation—**not to arms, but to ballots.**

The sanest word yet spoken on this subject appeared in Dr. Titus' letter to the Toledo Socialist of March 17. He says:

"I believe it to be the duty of the Socialists at this junction to display their true scientific spirit, that spirit of reality and common sense which characterizes the working class, and to rebuke the wild exaggerations, unfounded rumors and sensational falsehoods of the capitalist dailies.

"So far as I am concerned, my reports in The Socialist will be made according to this rule. Find out the facts and state them. whoever they hit. If these men who are charged with so many murders are really guilty, I shall not seek to show them innocent in this correspondence.

"But I shall assume them innocent until they are proved guilty."

Again he says (the emphasis is ours):

"I cannot close this letter without urging all our comrades to be careful not to retaliate in kind. Workingmen need to keep their heads when capitalists lose theirs. We must not become hysterical nor be goaded into passionate threats. **To talk of armed resistance or to incite to unreasoning fury is playing into the hands of our enemies.**

We may have to get used to going to prison, as our comrades in Europe have. But we shall win only by peaceable means and by force of reason."

Only in defense of the ballot can the Socialists justly or wisely appeal to arms. "Let us educate, agitate, organize."—E. E. C.

We commend the article by Edwin Arnold Brenholtz in this issue on the Colorado situation.

Whether there is a strike or not the coal miners and teamsters will have hard times this summer, for there is so much coal now being stored that full time and wages are impossible for these workers for many months.

Overproduction in coal means mismanagement. Competition is chaos. Under Socialism the work will be so planned that all may do their share and all have plenty all the time.

The recent decision of the supreme court denying to officials of corporations their too long enjoyed immunity from giving damaging testimony against their companies and requiring them to open their books for evidence against their corporations will give our capitalist trust busters and trust controlers a chance to show how seriously they mean to regulate the trusts. We cannot say that there is any hope of good resulting from this decision, for the trusts will find some other means of evading the law. The only way to solve the trust problem is for the nation to own the means of wealth entire.

Japan is in the throes of want arising partly from famine in the northern part and partly from the heavy expenses of the war and the thousands of soldiers now thrown out of a job. The president has appealed to the people of the United States for aid, which means that only a small part of what is needed will be raised, the cost of raising it will be large and it will be too slow getting to the sufferers. Why not meet such emergencies by appropriations from the government treasury? This would be vastly more dignified and effective.

It must be very interesting to the president (as it is suggestive to the country) for the late Attorney General Knox, now senator, whom the president declared the greatest attorney general the Nation ever had and who "made a record" against the trust (!) now calmly opposing in the senate the president's anti-rebate bill and standing as the champion of the railroads. Corporation lawyers have not had exactly the training needed as regulators of the trusts. As Knox knocks at the president's efforts to make campaign material for himself or Elihu Root (another corporation lawyer), let us hope that he may knock some ideas into the heads of the people. The costly sham of American legislation is discouraging and sickening. Yet we trust the people will be awakened before many years and be made to see it clearly. Then the sham, shark system will be overthrown once for all.

The Captive City, by Richard Heath, should be read by every one who is interested in the welfare of the Church. Order of the Christian Socialist. Price 25 cents.

ON THE EASTWARD TRAIL.

(Editorial Itinerary.)

Only seven short days to remain at home after the last fifty-two days lecture trip—seven short days in which to do a vast amount of work and a vast amount of loving that had accumulated during my absence and which no one but me could do. Of course the time was far too short to get either the work or the loving satisfactorily done. And the precious children were kissed goodby as they went to school and the dear, loyal wife was left weeping at the station as the train pulled out and the pathos of her lonely, heavy task smote me to the heart.

Ah, let us hope the good God notes it all and will not forget.

As I waited to change trains at a junction point, that afternoon March 1, the sun shone bright and warm, the wind blew balmy from the south, the birds sang tender, joyful songs of spring and love, and Home, and I thought how glad the world will be when men "**seek first the government of God and His righteousness,**" all needful things being added, and shall grow like the lilies rejoice like the birds, and if they must leave home on some mission of "good will," be able to take the best part of home—the precious wife—with them.

It seemed too sadly unreal that I had only a few days before been homeward bound with glad anticipations and now too soon I was on the trail leading from home for a seventy-day trip of hardship and lonliness, and the dear ones at home must miss the help and comfort of their lover and defender. But the work called loud, the **wanderlust** kindled as the path opened eastward and many dear friends were waiting for my coming, besides many strangers destined to be friends; and so I found my heart rejoicing in the sunshine after all and echoing the trilling of the birds as the train rolled in to bear me on the way.

"**As thy days so shall thy strength be.**" In other words, as Beecher used cheerfully to say, "**We will live till we die;**" and as my wife and I have fully agreed, **we'll die fighting for the right.**

Russiaville (so called. I suppose, because there never was a Russian near the place) was the first stop. We had an excellent meeting the first night and were completely rained out the second. Comrades B. B. Hawkins and Dr. Oilar are the leading workers there.

At Fort Wayne there is a strong and hopeful movement. Good audiences attended both meetings and a delightful comradeship was enjoyed. Here I had the privilege of a short address to the Preachers' Association and the brethren arranged to buy a number of the leading Socialist books. Some of them are already Socialists.

In Wadsworth, O., two excellent meetings were held and a happy time enjoyed in the homes of the comrades. Then I returned to Urichsville for two nights where I lectured last fall and where our loyal comrade and loving old brother in Christ, Thomas White, keeps the Socialist flag flying. Such fellowship is rare and sweet. Father and mother White are so kind it is a grief to move on, and I want to return again some time for more meetings and a visit.

Owing to unavoidable conditions the meetings at Ashtabula were not well attended, but we had a good time with the comrades, especially in the pleasant home and genial family of Comrade Boynton, one of the strong friends of the Christian Socialist.

At South Sharon, Pa., there was the largest audience and most satisfactory meeting up to that point, because the comrades charged an admission fee and sold tickets. This always seems to bring better results.

In Warren, O., I stayed three days and had a delightful time. Comrades St. John, father and son, who manage a business college here, besides other comrades, are very faithful to the cause and most pleasant to meet.

Owing to a previous disappointment the comrades at Duquesne, Pa., did not have a large crowd, but there was a good meeting and they promise when I come again to "go out in the highways and hedges" and compel them to come in to the lecture.

I had the blues at Duquesne. This Pittsburg district always appalls me like Dante's Inferno. Steel mills, tube mills, tinplate mills, armor plate mills—mills, mills, mills for fifty miles in every direction; tens of thousands of frightful smoke stacks belching clouds of filthy soot, flame and chemicals into the air; saloons, poverty, slavery everywhere. At night the country is lit with lurid fires from smelting pots and blast furnaces. It is as near hell as I ever want to be. And yet Duluth and other towns are anxious to rival Pittsburg.

I was half sick and this day of petty trials, unnecessary trips with burdensome baggage which correct information would have prevented, smoke, saloons, unsatisfactory food and no chance to read, write or rest, made me childishly homesick, rebellious and glum. But when at the close of the dreary day I found Comrade Wm. Edwards at Duquesne, he was so sympathetic, kind and helpful that I soon regained normal courage and cheer, and I shall never forget his brotherly courtesy and care.

And then I reached McKeesport, one of the Meccas of my journey, and found Rev. Aaron Noll, Dr. Andrew Hunter and other delightful comrades. A large and friendly audience greeted me at the First Reformed church, of which Rev. Noll is pastor and I gave "Christianity and Socialism," of which the minister was kind enough to say enthusiastic and perhaps extravagant words of praise to his audience Sunday morning.

Sunday night I lectured at Allegheny to a large and vociferously appreciative audience which had paid admission and wanted its money's worth. We had a great time together. After the meeting a gentleman cordially congratulated me upon having spoken two hours and a half (including question meeting) without vilifying anyone. The compliment surprised me, for I supposed that was a matter of course, but he says not.

At Allegheny Comrade Fred L. Schwartz is the able and indefatigable county secretary, and keeps things moving by loyal service.

Returning to McKeesport, "The Failure of Capitalism," was given to a large audience which paid 10c each and on the following night "Getting Married" was delivered in the Reformed church to a fine audience that paid 25c each, netting the Sunday school a neat sum and doubtless doing many young folks good forever and a day.

Rev. Noll is a bright, brave, good man, a tireless pastor much beloved and an active Socialist who takes it for granted that all Christians should accept the just, merciful, sane and brotherly doctrine of Socialism. My stay at McKeesport was a ceaseless delight and some day, God willing I shall be with these dear comrades again.

E. E. C.

EDITOR CARR'S LECTURES.

Owing to the fact that many of the friends and comrades along Mr. Carr's route do not know the high character of his work in time to make suitable arrangements for his lectures, we print the following which was sent out by the comrades undersigned entirely on their own responsibility and initiative to encourage greater efforts to obtain large audiences for him at the points at which he is to speak on this eastern trip:

McKeesport, Pa., March 21st, 1906.

Dear Comrade.—Having learned that Rev. Edward Ellis Carr is to lecture in your town, we feel as if we would like to give you the benefit of our experience with him.

Comrade Carr has just finished three lectures for us—one on "Christian Socialism," one on "The Failure of Capitalism," and one on "Gettting Married," the first and last being held in the First Reformed Church. He has surpassed anything we ever expected, His lectures are the finest that have been heard in McKeesport—and we have had some good ones. The only thing we have to regret with reference to them is that all the people of the city did not hear them.

We write this with the idea that it may stimulate you to push every preparation for his lectures. You can do so with the positive assurance that every one present, without exception, will be perfectly satisfied. You may safely invite any member of your community, no matter how cultured or scientific or refined he or she may be. You may also, with equal confidence, invite the uneducated and uncultured, assured that all will be satisfied. Push the preparation. Get the crowd out to hear him. Comrade Carr will do the rest.

May great success attend your meeting. Yours very fraternally,

ANDREW HUNTER, M. D.,
Organizer, Local McKeesport.

AARON NOLL, Pastor First Reformed Church.

The McKeesport papers contained the following:

The sermon-lecture on Saturday evening by Rev. E. E. Carr, of Danville, Ill., at the First Reformed church, is described by one of the audience as one of the most remarkable addresses ever delivered in McKeesport. It was a happy blending of economics and religion. It breathed of the moral and spiritual force necessary to make the tenants of socialism acceptable to the majority of people. Despite the statements of some persons, the world still believes in God and in religion, and this fundamental human necessity is its real life, the vi aliz ing principle of every advancing movement for the betterment of mankind.

"To say that Mr. Carr delighted his audience, the majority of whom were non-socialists, is stating it very mildly. His statements and arguments were frequently applauded, and after the lecture the people crowded around him to shake hands, and many expressed themselves to the effect that it was the best thing they ever heard on the subject."

About "The Jungle"

Many people write to the author asking for proofs to give to their friends who doubt that such things can be true. Comrade Sinclair publishes a letter in "Collier's Weekly" for March 24, in which he outlines some of the evidence which he possesses. A longer paper will be published in "Everybody's Magazine" for May; and four papers dealing with the subject will be published in the "World's Work" of the same month. Comrade Sinclair is now preparing a book of evidence which will be published some time during the spring. He has also been engaged by "Everybody's Magazin" to make investigations and prepare a series of half a dozen papers dealing with the conditions in other large industries. The magazines are now opening their columns to Socialist arguments as never before. Two articles by Comrade Sinclair appear in the magazines for April—"The Movement for Socialism," in the "World's Work," and "Markets and Misery" in the "North American Review."

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL

The outrageous arrest of the officials of the W. F. M. their extradition without hearing and the indignities heaped upon them alarm the workers everywhere. There is enough evidence of a conspiracy to break up their organization. Will it succeed? That depends upon the arousing of public opinion. This the capitalists are trying to do. We must offset their efforts. The Socialist papers will do their share but they must be distributed by millions. Comrades must write letters to their local press, setting forth the true state of affairs. Not one, but dozens every week. Money enough for the legal fight can be had, but if the comrades do not get busy the corporations will capture public opinion and murder these men.

Comrade Herman Titus has gone to Idaho for the "Toledo Socialist" as special press agent at the trial.

"Wilshire's" will also be represented at the trial and throughout all the legal proceedings.

It might be a wise thing to send special representatives—organizers of the party—who would by their numbers and ability so influence the press representation sure to be present that only fair stories would be sent.

The Appeal to Reason is covering the ground in good shape, their special representative being on the field and its broadsides are tremendously effective. Don't waste a single copy comrades.

The Toledo Socialist has made special arrangements to obtain a stenographic report of the testimony that will be submitted in the trial of the accused officials of the Western Federation of Miners in Idaho. The Socialist offers special bundle rates. The Central Labor Union and Socialist party of Toledo have decided to work together to raise funds for the benefit of the Western Federation of Miners. The Socialist local and the Trades Assembly of Sandusky will do the same thing.

The Garber, Okla., Sentinel and the Kingfisher Times have recently given a whole page each to explaining Socialism.

"Svenska Socialisten" is a Swedish paper published by A. A. Patterson, at Rockford, Ill.

The Christian Socialist movement in this country is said to be growing at a fine rate. It stands for the national platform of our party and is made up largely of ministers who are rebellious at the modern commercialization of the House of God. The Christian Socialist, of Danville, Ill., is the official organ. The movement is not to be confounded with the Christian Socialism of the past century in England, which was not Socialism at all but a gathering together of a lot of incongruous reforms having no relation to the economic forces of evolution.—S. D. Herald.

The readers of the Herald must not get it into their minds that the Christian Socialist stands for a separate and distinct movement for Socialism. It does not. Its Editors are Socialist party members, the only reason for its existence as a name, is to offset the bad impression made by many socialists who dispute the truth of any religious revelation to the race and continually harp upon the idea that a logical Socialist Science rejects religion. The sayings of these comrades are quoted by the religious press to prove that all Socialists are atheistic. We are in the field to say that there is no inherent contradiction involved. We are socialists and christians, and believe in a Divine revelation (imperfectly understood it is true) to mankind.—Ed.

The state convention of the Socialist party held at Minneapolis, Minn., on February 22d, was a complete success. A full state ticket was nominated.

Milwaukee Socialists cleared $6,000 on a fair to help the party in its municipal campaign. If the gang up there don't swipe the capitalists off the city map, I miss my guess. And the gang there are an eminently practical lot.

Upon the third ballot the national committee succeeded in electing Comrades Bandlow, Floaten, Kerr, Simons and Towner as the remaining five members of the national executive committee.

There has been no such deliberate, assiduous, intense propaganda as the Socialist movement in our politics since the militant abolition movement of ante-bellum days. Only within the last four or five years has this propaganda begun to attract attention, though it had long ago lodged socialistic ideas far and wide among the preachers and the professions. Since the fall of 1904 the politicians have been scrutinizing this political movement, formidable out of all proportion to the size of its membership.—Buffalo Times.

"Farming needs Socialism more than any other line of work. Other industries have already been more or less socialized—not so with farming. Everything is done in the most primitive work-wasting fashion. Except as seen in the thresher machine and binder, there is almost no co-operation, combination, distribution of labor or specialization of work. Today a teamster, tomorrow a hog doctor, the next day a potato raiser—jack of all trades, master of none. To a man who sees how easy this work could be made under Socialism it is the most galling sort of torture. The worst of it he knows, too, that for every day's work he does for himself, he does five for the trusts—implement, harvester, flour mill, general merchandise, Standard Oil and other octopi. Sisyphus, doomed to roll uphill the stones that forever rolled back again, Ixion chained to the fiery wheel, or those other inhabitants of Hades who strove endlessly to fill the sieves with water—they were no more pitiable than the independent farmer—and especially the farmer who knows. 'Men born free are everywhere in chains.'"—Exchange.

Socialism is attracting attention in all European countries. It grows in Russia under a harsh and unreasonable policy of repression, and it inclines to anarchy more under such a policy than in countries where its advocates have a square deal. Its international influence is said to be, upon he whole, distinctly inclined to peace. And any "ism" so inclined is worthy of a respectful and impartial hearing. And since the principles which Socialists aim to inculcate may be supposed to be the same, fundamentally, in all countries, the doctrine might come to be a most potential factor in the settlement of all international disputes.

Socialism is not religion, but politics. It pertains to the form of government and to equal rights between man and man. As a political organization its influence is not confined to any one nation. In this it is unlike any other political party. It is not in principle anarchial, but in favor of law and order. This, so long as adhered to, places it among the safe innovations. —Pacific Christian.

The cream of noble and wealthy society in Berlin has been giving charity teas and balls for the relief of "the victims of the Russian revolution." These "victims" are not the orphans and widows of the martyrs who have laid down their lives in their struggle for freedom against the czar, but are the nobles of the Baltic provinces, the arrogant oppressors of the working people.

Rev. William Berry, one of the most eloquent and popular Catholic priests in Australia, declared in a sermon recently: "Let no man fear the name of Socialist. The movement of the working class for Justice by any other name would be as terrible."

France on April 29. The Socialists are making active preparations to increase their numbers in Parliament and many of the national and local unions are voting funds for that purpose. The Socialists have withdrawn from all alliances with other factions in the Chamber of Deputies and will go it alone.

The steady growth of Socialism in Europe is by no means confined to the great nations like Germany, France and Austria. At the recent election in Sweden the socialists polled 30,000 votes, or one-seventh of the whole vote cast. At the previous election they had cast but 10,000 ballots. At that time they elected four members of the national house. At the last election they won fourteen seats.

Japan is to run and Operate Her Railways.

The railway nationalization bill passed the house of representatives without amendment, by a vote of 243 to 109. It is expected that the bill to purchase the Seoul-Fusan Railway also will pass. The cost of the purchase of home railways is estimated at $250,000,000.

The rapid increase in the Socialist vote in Germany has caused such alarm among the conservative classes that a movement is under way to revise the election laws in order to restrict the suffrage. In the city of Hamburg this has already been done, and was the cause of a general strike on January 17th, followed by some rioting in the evening. The reactionary action was taken in Hamburg because is was feared that the Socialist would by 1910, get 40 members of the burgerschaft, or popular house, and could block any change in the electoral system.—From The Independent, New York.

Mr. Joseph Chamberlain, the only Tory leader who had some political life left, declares that England had her choice between tariff reform and socialism and is choosing socialism. Mr. Balfour, the former prime minister, declares that the present government is being dominated by socialistic views that threaten British institutions.

The Socialist party is growing in Russia. The Russian social revolutionists have now divided themselves into three groups; the largest has joined the Russian social democrats; the second group, which has prominent leaders, will draw up a new platform for the Russian social revolutionists, while the third, the smallest, retains the present platform of the Russian social revolutionists. The revolution is not suppressed. The Baltic provinces are again growing more tumultuous. In Bukkum there has been a conflict between the troops and the Letts, among whom were women; many persons were killed or wounded. The revolt in the Caucasus is also spreading. Samtredi City, an important railway center, has been completely burned down. Conflagrations in Kutias and its vicinity continue; the governor has been removed for lack of energy in suppressing revolts. From Baku also come reports of disturbances. A great revolt of the peasants is expected in the spring.

"THE JUNGLE"--A NOVEL

Dear Comrade.—"The Jungle" was published three weeks ago and the second edition is now ready. The book is listed as the second best selling book in the New York stores. The Jungle Publishing Company has heard from over one hundred agents who desire to handle it. A comrade who lives in Packington writes: "The book has certainly stirred things up in this neck of the woods. It is discussed in barber shops, saloons, social gatherings, and every place where stock yards people meet." A prominent New York society woman read the book, and then purchased forty copies and distributed them among her friends. President Roosevelt has read the book and has written to the author. A letter has just been received from a clergyman in New Haven, who was for three years the pastor of Mr. Armour's church in Chicago; he writes as follows:

"Men will say that you have overdrawn the thing; it is not so. You had the novelist's rights, of course, but you have not misused them. Your book is true—true as life—true as death. Men who do not know should keep still. Men who do know, and deny it, are liars. Men who know, and say nothing, are cowards. The man who can read it without being moved to the depth of his being may know that judgment has been passed upon him. Already he is a dead soul. From chapter to chapter the story unfolds with the inevitableness of fate. I can compare it to nothing but the full sweep of the tide. It is strong and fine—fine in every detail. You are true to facts, you are sure of your material, but, above all, you get down into things that cannot be defined. Already I am crying it from the housetops. I shall preach on it when the time comes. Some of the University men have promised to read it. One man—economics—has told the men in his classes to get it People must read it. Those who know what you have done must take hold and lift. Here is the chance we have been waiting for. Men may rejoice in or hate "The Jungle," but they will never look at the social question, after reading it, in quite the same way again."

"This book is achingly realistic. It tells of horrors that make our pleasures and luxuries in life turn to dust and ashes on our lips."—New Orleans Picayune.

"Upton Sinclair in the Jungle has written a daring book; it is written in language not framed to tickle delicate ears."—The Story Book (March '06.)

"Nothing more moving, more poignantly pathetic, has ever been written."—George Hamlin Fitch in the San Francisco Chronicle.

"It is in every respect the most daring and most remarkable piece of realism that has ever been produced in this country."—New York Evening Telegram.

"'The Jungle' is the wail of the poor, the outcast, the body-starved, and the soul-murdered—another 'Uncle Tom's Cabin,' only this time the slave is white and he is found by the thousands in free America and in Russia that is not free. Wherever men have gathered together into commonwealths he is found, and has always been, yet Upton Sinclair has written 'The Jungle' that the white slave may read and see the way to freedom..... If you read no other book this year, read "The Jungle." It is a great, a wonderful story."—San Francisco Examiner.

Order of the Christian Socialist. Price $1.35.

THE CHRISTIAN SOCIALIST FELLOWSHIP

EDITED BY REV. LUCIEN V. RULE, GOSHEN, KY.

The Louisville Commercial Club assures us that one fare for the round trip will prevail all over the country to Kentucky June 13-18, and cordially invites the Fellowship Conference to come. For any information to visitors address R. E. Hughes, Esq., Sec'y Commercial Club, Third and Main streets, Louisville. The local has entered heartily into preparation for the conference, and Comrade Chas. Dobbs will manage details with his usual business ability. Let us have a great gathering.

Avery interesting letter and circular came from our comrade, Rev. J. P. Tout, Christian pastor, Imperial, Cal. He writes: "I read the Christian Socialist and am much interested in the Fellowship. I do not now think I could attend a convention of the Fellowship, as has been hinted would be called, but my heart is in such a movement. The world needs the applied Christianity of Christ, which is impossible without some such method as this proposed by the Fellowship. His Kingdom will come; we must hasten it. Who can think of His Kingdom coming with this commercial gambling and industrial war of classes existing at the same time? If possible, keep me posted on the progress the movement makes." The circular enclosed is a call for "Christian Unity in Imperial Valley," and sounds a ringing note to the churches around to prepare them for the real social service. Just such noble souls prepare the soil for the universal sowing and the world-wide harvest of faith and freedom.

Our comrade, Mrs. A. E. Matteson of Marion, Ind., is a sweet mother in Israel to our organization. She is now at the bedside of her dear mother in Bradford, Pa. I cannot resist the temptation to quote from her letter: "While I have been anxious and closely confined, I have found much joy in Christian Socialism. To the consternation of my friends I announced my intention of attending the Socialist meeting the first Sunday I was here. They assured me they were 'a terrible lot.' But I went. When I entered the meeting a woman came to meet me in the most charming and friendly way, and asked my name and introduced me to the comrades. They had a very interesting paper which was most intelligently discussed. Their average attendance is between forty-five and fifty. I felt immediately at home, and if I had been an intimate and life-long friend I could not have been more lovingly received. But they made a special point of bringing the thought to the front that Socialism is a strictly political movement. They don't want any religion about it. I told them that we in Indiana felt that no organization would succeed without cultivating the spiritual, tender, loving side of it. I also tried to tell them of our Christian Socialist Fellowship, to which they listened with deepest interest, and many of them believed in the importance of it. How I wish they could hear Comrade Wattles or Comrade Strickland explain the beauty of such a fellowship, for it fills our hearts with love for humanity."

Mrs. Matteson says had the conference met in Marion she would have done all in her power to make it a success. She adds: "I am hungry and thirsty for enough knowledge so that I may be able to add my little influence toward this great cause of righteousness." Our Fellowship will afford a field for such noble spirits. She will no doubt attend the conference.

Comrade Strickland has been called to the Sunday evening lectureship at Douglass Hall, Cincinnati, by the comrades of that city. "Our educational movement in Cincinnati starts with wonderful promise," he writes me. And in a very significant article in his little paper "Fellowship" on "The Extension of the Class Struggle," he utters these telling thoughts: "Capitalism is interpreting all of our religions. Very well; what shall we, the working class, do about it? The easiest answer is: 'Cut out religion.' This will do so far as the field of politics is concerned, for a party can take up only political questions. But does it strengthen the working class in our class battle to cut out religion? Is it not more logical that the class struggle will extend to the field of religious interpretation and that there a battle will be waged to show that every religious and moral reformation of the world began, broadly speaking, among the working class, and that there can be no spiritual progress of the world that does not spring from the economically useful class? In the obscuring of the class line, and the teaching of 'identity of interests' no force is so powerful for capitalism as the present day interpretation of religion. Brotherhood is made to mean a satisfaction with existing class war and the living of a 'Simple Life' while we are exploited. It must be the workers themselves that righteously call for the abolition of the dominant class and the absorption of the same by the working class. Then can a Brotherhood in fact be established in the ea[illegible]."

Comrade Strickland will continue to advise and direct our Fellowship work in Indiana. The outlook was never brighter. A conference will be held at Columbus, first week in April. Two big congregations at Grammer and New Albany have engaged all our Sundays. Comrade Goodman had a flattering offer from his old employers in Louisville and has returned home from St. Louis. He will at once enter the Fellowship evangelism with me on Sundays, sharing the burden and rejoicing in the service of God and humanity.

Comrade Carr's propaganda has been a marvel of physical endurance and spiritual triumph, but we trust he will take a well-earned rest preparatory to the conference and organizing in June.

Beautiful Words and Deeds

EDITED BY MRS. ELLA CARR

C. H. Bennett of Battleford, Canada has been working for the Christian Socialist and we quote the following from his last letter to us: "Often I feel like writing you something of the appreciation I have of the satisfying position your paper takes, of the good it must do, and personally, of the comfort and hope it carries with its numbers to my wife and myself, but tonight a touch of brain fag is my portion after a disagreeable office day as bank manager and must content myself with sending a few subscriptions in favor of people I hope I have interested in Socialism and also a book order." Mr. Bennett's example is certainly a good one, to do good to others that he may enjoy the reflex benefit himself. "It is more blessed to give than to receive." We are too apt to forget this great truth in our severe struggles for an existence under this slavery system.

J. H. Berry of Humboldt, Neb., writes, "I received a sample copy of the Christian Socialist and am well pleased with it. It is just the kind of a paper to place in the hands of church members. ..... I herewith send you my name and four others."

J. F. Willits of McLouth, Kans., sends in his renewal to the Christian Socialist and writes, "I am not a church member but I am a class conscious farmer Socialist and I want to help you in getting the clergy converted so that they will lead their blind followers into the Socialist Party. When you get the churches to preach and practice the doctrines taught by Christ then I, with thousands of others like me, will be in your church. I subscribe because I believe that you are doing a wonderful good. May God help you to keep at it." We have no fear whatever but that God will help us to "keep at it" but we sincerely hope all comrades who feel as this one does will stand by us loyally and be workers together with God in backing up the Christian Socialist.

A. J. Bader, of Lansing, Kans., who works in the coal mines during the winter, says: "I am surprised to find that non-church going workingmen should relish a Socialist paper from the Christian side as they do. I always hand it (C. S.) out when I get through with it. often under protest by our folks, as it is the only Socialist paper they read thoroughly of the three that come to our house. Its the only one that I request to be returned when read so that I may hand it to another and finally forget to call for it. People seem to stick to it like leeches as I never have one returned without calling for it."

A neighbor who had been borrowing the Christian Socialist to read was asked one day by the lady who is a subscriber, 'Don't you want to subscribe yourself?' He said yes, after asking the price and now we hope he will let others read his copy till they also will want to subscribe.

Your Christian Socialist is read with the greatest interest here. Its whole tone and purpose are inspiring.—Mrs. H. P. Moyer, Battle Creek, Mich.

Geo. D. Jones of Springville, N. Y., writes: "I desire to renew my subscription to the dear S. C."

W. G. Sullivan of Merrimac, Mass., sent for fifty copies of the Christian Socialist to give to some people who seem to think the Socialist movement is a Godless, church-destroying one.

J. V. Bumstead of Fort Scott, Kans., sends in his renewal to the C .S. and says, "I do not want to miss a single issue. I am very much pleased with the Christian Socialist and you are doing a great work. This paper should be in every home in the country. I am giving the paper to some of my neighbors after I read it and they all seem pleased to read it."

One of our subscribers is paying for the C. S. to go to the public library of Dover, N. H. One of the best workers for the C. S., Benjamin T. Whitehouse, tells us that he saw the first copy of this paper in the Dover public library. Mr. Whitehouse has already sent us a number of subscriptions and has just sent for more subscription cards. Doubtless many other people have also been benefitted by this one subscription. Sow the good seed and reap an hundred fold.

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A History of the Ancient Working People from the Earliest Known Period to the Adoption of Christianity by Constantine. By C. Osborne Ward. Two large volumes (sold separately if desired) containing a wonderful array of facts entirely omitted from ordinary histories regarding the life of the slaves, wage-workers and small producers of ancient times. Endorsed by the most competent critics.

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